

# Temperance Journal.

ORGAN OF SONS OF TEMPERANCE OF AMERICA

OUR MOTTO—NATIONAL PROHIBITION.

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Herman H. Pitts  
Editor and Proprietor.

-AUGUST 5TH.-

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## TRUST.

When a pilgrim on life's journey  
Meets deep sorrow on his way;  
When his path looks dark, forbidding,  
And there gleams no brighter day;  
Let him simply trust "Our Father,"—  
Trust the Saviour, loving, mild,  
He will find Him ready, willing,  
To protect and guide His child.

When life's joys are all around us,  
And our lives are free from care;  
When each friend is true and loving,  
And the future all looks fair;  
Let us not forget the Giver,  
Him from whom all goodness flows;  
Him who gives us of His bounty,  
On us wondrous love bestows.

Then when comes a darker morning,  
When no sun lights up the skies;  
When our hearts are well-nigh breaking,  
Such deep anguish in them lies;  
When the friends so fondly trusted  
First deceive and then betray;  
When no light breaks forth to guide us,  
And we blindly grope our way;

We may safely trust in Jesus,—  
Trust Him whatsoever befall.  
He will guide through deepest darkness,  
He doth know the cause of all.  
Though He slay, yet we can trust Him,  
He knows what is best for each;  
And though sinking in deep waters,  
He to us His hand will reach.

How we trust our earthly fathers,  
Knowing they will give but good!  
How much more, then, to our Saviour,  
To His loving heart, we should  
Bring each burden, every sorrow,  
With a willing and zest!  
Jesus says He'll ne'er forsake us;  
We must leave with Him the rest.

If we truly are His children,  
And are trusting in His love,  
We'll be strong for every conflict.  
Nothing can our deep hope move.  
Life would not be worth the living,  
Did not God control our way.  
We can leave with Him the future,  
Simply trusting for to-day.

—Watchman.

## NO ONE SAFE.

EVERY CITIZEN PERSONALLY INTERESTED  
IN THE MATTER OF TEMPERANCE  
—THE CONSEQUENCES OF INTEM-  
PERANCE NOT CONFINED TO THE IN-  
TEMPERATE MAN—A MENACE TO ALL.

Many refuse or neglect to take an active part in the cause of Temperance because they are safe from the evils of intemperance. They never drink intoxicating liquors; they have no family whose happiness can be blighted by this curse, or their sons have reached such an age that they are not likely to be overcome by the power of appetite, and their daughters are happily married to temperate husbands. What personal interest can they have in the cause of Temperance? They may be its friends, but they are only half-hearted in their friendship. They will not devote their time, labor or money to suppress the evil of drunkenness. Their reason for inactivity is a selfish one, but it has a powerful influence.

Who is safe from the indirect consequences of drunkenness? A sad incident, reported in the papers of our city a few days since, may throw some light upon the answer to this question. A party of young men were visiting some friends who had encamped in the woods. The cook of the camp became intoxicated. In his rage because he was not permitted to have more liquor he shot and killed one of the visitors. The drunkenness of another caused the death of one who was himself sober, and brought great sorrow to a happy home. Similar incidents are of frequent occurrence.

The consequences of intemperance are not confined to the intemperate man. If they were the evil would be shorn of much of its terrors. The man who uses intoxicating liquors can not be ignorant of the effect to himself. He knows that his health will be undermined, his business ruined, his mind stupefied and his life shortened. We do not have the same pity for him we would have if he had not brought his troubles on himself. We feel that his sufferings are just. But the consequences are not limited to his own experiences. He brings unhap-

piness, poverty and shame to his wife and children and relatives. We may have little pity for the drunkard, but we must pity those who live in a drunkard's home.

More than this, the drunken man is a menace to all who come in contact with him. His reason is dethroned. He has no regard for the rights or lives of others. He has burned the home of many a sober man, not because he had anything against his neighbor, but because he did not know what he was doing. He has taken the life of a stranger and friend, not because he hated them, but because he was insane with drink. No one is safe when drunken men are at liberty. Who can tell what they will do? In our great cities and in every place where intemperance prevails he who walks the streets, in spite of the police protection and the license system, takes his life in his own hand.

Every citizen is, therefore, personally interested in the matter of Temperance. He may be careful of his property, but his intemperate neighbor is not careful. He may be strictly temperate, but total abstinence will not protect his life against the drunken murderer. His children may be all a parent could wish but they may be brought home lifeless through the act of some companion whom alcohol has frenzied. Every one who has a home, a family and a life has abundant reason for exerting his influence to put an end to the use, manufacture and sale of intoxicating liquors as a beverage. No one is safe in the company, or even in the neighborhood, of a man made temporarily irresponsible by the use of liquor.—*United Presbyterian.*

## The High License Cloak.

The recent elections in Pennsylvania and Rhode Island have not in the slightest degree affected the principle that lies behind prohibition. They have served only to establish the fact more thoroughly in the minds of those who are fighting the liquor traffic that their enemy is a giant in strength.

The difference between those who believe in prohibition and those who believe in license is precisely the difference between right and wrong. The wrong may triumph, but it is none the less wrong. The right may fail, but it is none the less right.

If the liquor traffic is legitimate, it should not be burdened with any more taxation than is borne by any other legitimate business. If it is illegitimate, or wrongful, it should be wiped out altogether.

Whatever the great bulk of those who are friendly to high license may think or believe, or however conscientious they may be, it is plain that the leaders in the movement are but instruments in the hands of the brewers and distillers. They know as well as they know anything that high license will not lead to the checking of intemperance in this country. They know as well as they know anything that the licensing of the saloons legitimizes the traffic that fills the poorhouses, the jails, the penitentiaries and the lunatic asylums, and that furnishes victims for the gallows. They know that license in effect, authorizes the whiskey seller to make men drunk, and authorizes the whiskey boozier to get drunk. If the traffic is to be legitimized at all, the man who falls a victim to it should not be held responsible for his offenses or crime. He is simply the victim of the system which permits a fellow man to deal out liquid damnation for so much a drink, providing a license fee is paid into the public treasury.

The open advocacy of the sale of whisky is not so contemptible as the advocacy of license by those who profess friendship for the cause of temperance and of morality. Those who are so ready to furnish proof going to show that prohibition is a failure in Iowa and Kansas are paid for furnishing it. If prohibition is a

failure in either of the states named, intelligent people, whether friendly or unfriendly to temperance understand why it is so. The brewers and distillers of the country have spared neither labor or money to bring prohibition into ridicule in Iowa and Kansas. They have shipped beer and whisky into these states free of charge to those who would handle it, and they have agents employed, and they have them now, who will give whisky or beer free of charge to those who will drink it. The end they are aiming at is to make prohibition appear ridiculous in the sight of the public. It is almost impossible in either of these states to bring about a conviction for violation of the prohibition law, because the money of brewers and distillers is used freely to corrupt jurors and witnesses and in suborning testimony.

The high license newspaper might just as well show its hand plainly. If it is not paid for the work it is doing, it is doing very dirty work for nothing.—*The Chicago Times.*

## THE SALOON AND THE FARMER.

BY REV. GEO. P. HAYS, D. D.

There are more persons engaged in agriculture than in any other one employment in this county. It is not strange, therefore, that the saloons in their desire to get control and keep control of American political affairs, should give special attention to the farmer. Indeed, their affection for him and their anxiety about him is one of the most refreshing instances of disinterested benevolence that this country affords. They will publish newspapers and comic pictures for his particular delectation; and they will load him with pious arguments to show him where his utter ruin lies. When, however, that same farmer visits the big city, he becomes the object of their continuous and perpetual ridicule. The rural citizen that is beguiled into one of these saloons is there made to drink their villainous riches in beer, and is then turned into the street. After being robbed he is arrested by the police and held up in the morning's paper by the reporter as an object of universal scorn. He owes his destruction to that very liquor interest that is now so anxious lest prohibition destroy the market for the farmer's grain.

That argument about the farmer's grain, and the diminished prices which will come if prohibition prevails, is somewhat plausible, but extremely absurd. This question here will do good: Does any farmer believe that a drunken family will buy more from him, or enable other people to buy from him, when the husband drinks his entire wages down his throat in liquor, than if the family were well clad and well fed and well housed? Does any farmer believe that a drunken family buys as much from anybody as a sober and industrious one? His drunkenness destroys his ambition for better things, and at the same time destroys his ability to be better fed and clad in his home and better dressed on the street. The drunkard is a consumer of liquor alone. The farmer is interested in the population that will consume everything to be had from the farm, and will keep business going by furnishing employment for everybody else as well as for the farmer.

Let the farmer ask himself again how much of the money paid by the drunkard to the saloon really comes to the farmer? Complaint is sometimes made of railroads that they charge the whole price of commodities for their transportation. But they cannot be much worse than the saloon-keeper, who charges five cents for a glass of beer which costs him less than one, and of that one cent which is paid by him as first cost, not one-fourth of it goes to the farmer to pay for the grain.

Moreover, the question is not one merely of theory but of actual experience. Prohibition in Maine, Iowa, Kansas, and in a large number of local option counties, has come to be large enough to make an impres-

sion on prices, if there was any tendency so to do. As a fact, however, the sober population demand far more than they would do if they were drunken; and that enlarged demand is always prosperity for the farmer.

Not long ago a drunken man pretending to reform, called on me to ask for some counsel. The counsel he wanted was measurably an answer to this question: A wholesale liquor-dealer offered him a situation to travel through Kansas and sell whisky, and he wanted to know whether, rather than to starve, he ought not to accept the position? He might have spared himself the trouble. Any thief would offer a man a position, if the man would take it, and furnish the thief with the stolen goods in such a shape that he would not be prosecuted as partner in the theft. All over the country there are manufacturers of false coins and counterfeit government notes, and they will be glad to offer any man, mean enough and criminal enough to take it, a position to shove their counterfeit money off upon the public. Selling liquor in Kansas now is precisely the same thing as selling counterfeit money, and it was not an offer of a situation which was made to this man—it was simply an offer to give him a compensation for committing crime.

How far the saloon-keepers suppose they can permanently influence the farming public by this appeal to their avarice is not clear. Even if, indeed, it was true, it is the plea to the farmer that he ought to secure pay for his products by stealing the bread of the children of his neighbors. And every farmer that on that principle votes against prohibition in Nebraska or elsewhere simply votes that he shall have the right to coin the blood of his fellow-men into cash in his pocket. Perhaps no part of the community have more reason to be conscious of their dependence upon Divine Providence for a blessing on the return of their labors, than the farmers. Their reward comes from the soil, it comes from the clouds, from the rain, from the sunshine, and from the protection from the storm. How now can he pray for a blessing on his fields who has the price of his neighbor's temporal and eternal welfare in the cash in his pocket? As farmers are most numerous, so they are among the most reputable class of all our population. And if insolence can go farther than for the saloon-keepers to appeal to them to vote against prohibition for the sake of the price of corn, then it has not occurred under the eye of the public. That appeal caps the climax of impudence as well as of sin. Whoever yields to such a plea to heedless selfishness, deserves the cyclone's desolation, the grasshopper's destruction, and the wilting south wind's hot breath.

## Discouragement.

Are you discouraged on account of the difficulties which attend your work? Remember that their existence is the reason of your existence as a worker. If their were no difficulties in the Master's Kingdom to be overcome. He would have no use for you. That would be no war in which no battles were to be fought. Further, remember that whatever of ease and of advantage you enjoy to-day, has been purchased by the toil of those who have gone before you. The acts of the Apostles and the history of the early church make our hearts to burn within us as we read the glowing pages. They record victories and triumphs. But before the victory was the conflict in every case. Paul had to contend every day with the same sort of little annoyances that vex you. It was after battling day by day with these that he could say, "I have fought a good fight." Just as long as God keeps your head above the waves, brother, fight on, struggle on, toil on. Amid it all your character will be developing and made ready for heavenly habitations.—*Southwestern Methodist.*